851 868 The girls remain by their mother's side. They fetch water with her, learn how to pound millet, how to cook, etc. When they are eight or nine, they are taught how to spin cotton.

513 882 The boys sleep in their mother's hut until they are circumcised, that is, until they are about thirteen years old. Thereafter, they sleep in a special hut, kombarogo, with all the other circumcised boys of the compound. The girls sleep in their mother's hut until they are married.

561 Little boys are called kondibili kirisé, biribili kirisé, or komkirisé (komkiriga in the singular). Little girls are called kompougouli kirisé or bipougouli kirisé. The older girls are kompougouli beda or bipougouli beda. The older boys or young men (they are considered as such once they are circumcised) are rasamba (rasanga in the singular). Young girls are called pourousada or pougousada (pourousadaba in the plural).

857 575 Education of children among themselves. Societies. —Mossi children form societies among themselves. These are called nam (they are the same as the Bambara ton or flambolo). There is a society for boys and one for girls in the small villages. In the large villages, as in Ouahigouya, for example, these societies are formed by village quarters.

Each society has its chief and its high dignitaries: its Moro Naba who rules over it with his four ministers. The girls also have their Pourousada Moro Naba and four female ministers. These societies are devoted to play, drinking, tom-tom playing, and dancing.

Each member must furnish a certain number of cowries: the chiefs /256/ give 200 or 300; the mere rasamba, 100; the kondibili, 50; the kondibili-kirise, 30. The Moro Naba of the society collects the dues, and he is also the treasurer.

Another source of income for the society derives from work performed for the people of the village, the owners of fields. The boys do not merely go and offer their services. When someone needs a helping hand with his field, he goes to the Moro Naba of the society who places the whole group at his disposal for a fee. Payment is made in millet which the society uses to make dolo for its celebrations.

Another source of income derives from fining members for lapses in their duties to the society. The Moro Naba of the nam fines those who arrive late when called for work on someone's field or those who go on an errand or a short trip without notifying him in advance.